

concerned it does not, but it is after all the "advance agent" of all unbelief in the inspiration and infallibility of the Bible. There is not a church of any size or prominence that does not have men, and among them many of the preachers that do not in part accept the theory advanced in the article quoted: and the colleges of our day are honey-combed with various phases of unbelief in the inspiration of the Bible. To the general tendency of unbelief in the so-called orthodox churches add all Universalists, Unitarians, Christian Scientists, Theosophists, Ethical Culturists, Apostate Jews, and all the agnostics of whatever type, and thus we have a most portentous array of mixed unbelief in the truthfulness of Bible statements and Bible prophecy, covering the whole field from the creation to the vision of John on Patmos. According to prophecy all this unbelief will finally focus in one man, (See Dan. 7:25 and II Thess. 2) who is named as the wicked one, or the anti-Christ.

I know nothing but what the Book says, but believing in the infallibility of the Bible, including the account of the creation, the story of Jonah, and the prophecy of the thousand years' reign of Christ with his saints, I learn from the signs of the times that the end is near when wickedness must cease and righteousness prevail under the power and dominion of the King of Righteousness. It may take another century, it may not.

#### THE VALUE OF CHURCH ATTENDANCE

L. W. DITCH

"Not forsaking the assembling of ourselves together" is a divine admonition. Nothing which God enjoins upon us can be without profit to those exercised therein. It can not be neglected without serious loss to us. We estimate the value of anything by the amount of profit or pleasure we derive from it. We can not measure the value of church attendance by well filled barns or lowing herds. It can not be shown by the ledger's page, nor yet by man's applause or praise. What then? Is there no profit? No pleasure? Is it vain to thus serve God? Come and I will tell wherein I have found it profitable. My soul was weary with its load of sin. The way of life was dark and drear. I went unto the assembly of the children of God. There I heard a voice say, "Come unto me and I will give you rest;" again it said, "I am the light of the world." I knew it must be the voice of the Son of God for he had said, "Where two or three are gathered together in my name there am I in the midst of them." I gave him my sin, he gave me pardon. I gave him my darkness and he gave me the light of truth. Then said I, here is something the value of which money can not measure. Learning can not discover it, no earthly prize can compare with it.

Again my heart was sad for there had fallen upon me a great shadow, the shadow of death. Then went I unto the assembly of God's children. While there I heard a

sweet voice say, "I am the resurrection and the life," "I will raise him up at the last day." Beyond this parting I saw a meeting; beyond this sorrow an endless joy. Then said I, Here is more than all else beside for I had found that for which I would give all wealth were it mine to give, that I might obtain my child. Lo he is Christ's and Christ's is mine, I shall receive my own again.

My heart was faint, the temptation was sore trial to my faith and I was almost in despair. I went unto the house of the Lord. There I learned that the Savior of men had been tempted even as I, "that he might be a succorer of them who are tempted." I heard him say, "My grace is sufficient for thee." Oh, the comfort of his grace, the pleasure of his presence. Can you find aught to compare with it?

My life was thrown in with men void of understanding. They made my heart to suffer pain because of profanity. They insulted me because I vowed my faith in the Christ of God. But when I went unto the sanctuary there in the presence of Him who said "Blessed are they which are persecuted for righteousness sake," I found peace and joy such as no earthly victor ever won.

These are some of the values of church service to me. More than gold, more than diamonds, is the presence of Christ and the gift of his grace as he meets us in the assembly of the church. It is while hymns are being sung and petitions offered, the word expounded that we set together in heavenly places with Christ. By the services of the church I am brought closer to Christ. His words are made realities to me. I am lifted out of myself into him. Life becomes sweeter and the purpose of human existence a glorious reality.

The value of church attendance must be measured by character. It adds to character as study adds to knowledge. It benefits both the individual and the community. Compare very closely the character of the non-churchgoer with the habitual and devout attendant upon church services and you will soon discover a vast difference. Not so much in appearance as in the composition or quality. The one is gold and the other only a base counterfeit. Church attendance even by non-confessing people causes them to maintain a higher moral standard than would otherwise be set. In this respect alone the value of church attendance is inestimable to any community.

Now dear reader you know how true these statements are. But in the face of them you still stop from church service. You once enjoyed the services of God's house, you were once the best of attendants. Your presence at the Sunday-school encouraged others to go. At mid-week prayer meeting you were a help to the weak and an example to the strong. But you dropped from your place. Your pastor looks at your empty seat. His heart is grieved. He feels the need of your presence. Stop, do not apologize. Your Lord is grieved more than your pastor. Do you

think he would accept such excuses as you have to give? Somebody did something you did not like. Things don't go after your notion. The pastor is not the man you wanted. So you have decided to let them run things. "They will soon run amuck." "The church will be a failure." "The C. E., and the Sunday-school are already going down." Now dear reader have you ever asked Christ to bless such feelings and utterances? Have you asked him to show you the utter selfishness which has brought you to this attitude? You are actually desirous to see all work for Christ fail. You would actually be glad to see souls go to ruin. You have actually sold yourself to the devil to do his service. At least you are doing nothing for Christ. You are losing the benefits of church service. Many in the community are following your example, thus the circle of influence is ever widening against who and what? Against your Christ and your church. If you are losing, and the community is losing the benefits of church attendance, who is gaining? Who but the enemies of God and the church. Oh, dear reader, hinder not the results of worship by your own neglect of attendance at the house of God. Give not encouragement and comfort to the church's enemies by siding with them. Despise not the value of church attendance. Christ is waiting there to bless you.

#### AN UNSAFE INFERENCE

C. H. WETHERBE

It is unsafe to infer that because some good results follow a professed Christian's remarks on religious themes he is, therefore, a genuine Christian; and yet there are many people who do make just such an inference. It is no doubt true that many unconverted ministers have been instrumental in securing the salvation of sinners. Even very bad men in the ministry have been such instruments; and because people have been saved by the labors there have been many who have inferred that those men were true Christians. I am reminded of this fact by having recently heard that a certain man spoke very favorably of the character of his pastor, giving as one reason, the statement that one of the men, employed by him, was lately reclaimed from his backslidden condition by hearing this pastor preach. The idea is that because this laboring man received special good from that minister's preaching the latter must, therefore, be a good man; but this inference is altogether unsafe. For years I have been intimately acquainted with that pastor, and I say, upon the strongest of grounds, that he is one of the very worst hypocrites that I ever knew. It is well known in the whole community that he is an habitual liar and also a thief. How, then, does one account for the fact that this man has been the means of accomplishing the spiritual good of any person? It is accounted for on the ground that those who do not know his real character are not hindered by such knowledge from seeing the truth which he presents from the